Tuesday January 14, 1964
PLAYED ON APRIL 30, 1964

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The Index. So far fifty people are taking part in it. I think maybe some of you do not as yet. You know it is a requirement for Tuesday. But also, you have to follow up for yourself that you have all the letters. You know there are eight now. Some might only have two or five or one. See that you complete it and that if you remember how many you have and how many you should have now, that you come up afterwards and settle the affair. Elizabeth will be there. Try to bring it up to date.

In the furst place, we want to know how many will be left over so that we can seel it. We do not want to run the risk that those who have already subscribed cannot get it any more. So, when I am sure that all of us have been supplied, I do not mind to seel it to other customers who may be interested in reading Beelzebub ahd studying it and using the Index, even if they belong to another group.

I do not know if you have had any reaction on the Index work as such. I had one: that it was not right to use the quotations because they were taken out of context and therefore even the quotation was not right for the particular word. My asnwer, of course, was that it should exactly -?- lead a person to look it up in the book and to see what is bwfore and what us after the quotation. And it was exactly for that reason that the Index would be extremely helpful. But that is only one littlr aspect of it because the other is that there are words of course that if you remember them that you do not know exactly where they occur. You also do not know how often they occur in different contextx and perhaps with different meanings; and because of that, having it together, even as page references, that it would be very helpful to know where. So I asked this person and said. "Now where was Zorlikner

metnioned?" Well, all that was in asnwer is "Some where when he talks about Mars." You see it does not help to go thru a book of thirteen hundred pages to try to find out where it was. As a mtter of fact, Zirlikner is mentioned at least three or four times.

So, whatever the value is of the Index, I hope that we get something out of it and primarily it is done for that reason. Also, we want to be able to continue with it so that winthin a fairly short time all the letters are attended to and then it really starts to become quite valuable because when a reference is made to a letter, a quotation belonging to a certain letter which you have not got, then you are a little stuck. But if you have all the letters, that you can look it up and check with that back and forth.

And then I think you will make remarks about what is superflous and what is not; because there are many things, when you start to compare certain quotations for different words, that the quotation is practically the same and maybe we have to throw them out. But, whatever it is, we will talk about that when we have a little bit more material and people are actually sending in remarks on it. But do not go to too much trouble in re-typing. Sinply send in your original sheets with whatever remarks you have and we will copy them on the master sheet and then we will probably afterwrads put it all together and have a few of us look at it in order to come to conclusions.

Yesterday was Gurdjieff's birthday, and maybe we should say something about it. Of course it is always a day that arrests one. And you start to visualize what you remember. If the man had a meaning and the ideas had a meaning, that gradually out of that what you have as a man, that is, whatever he represents, that is, you celebrate his birthday for the

sake of having given you something, that it becomes much more important that you do not remember him but that you remember what he said. And a birthday is good for that. Not to admire the man who is dead at the present time and to remember his birth, but simply the fact that he lived and the reason why he lived is simply exemplified in the ideas we have at the present time which can be of use.

And that therefore, regarding a birthday like this, it reflects immediately on what was the value of the man in his life. Why was he born? Why did he actually live? What is the meaning of his life for us? And the celebration of the birthday means that we have a certain pleasure, a gratefulness, remembering the fac that he had a meaning; that he did something which we, at the present time, now profit by and for which we are grateful - maybe to him or maybe to the fact that he lived and produced certain things which are of value to us.

So, it reflects on what did he want to do. What did he do? What was his intent? Where did he really leave his mark? And what is it in us at the present time that now we consider as Gurdjieff and what do we consider as ideas of Gurdjieff? So that gradually, out of the totality of all the experiencings we have had, we distill certain things that now become our own, in which Gurdjieff was instrumental, but which ultimately we have to keep and most probably with a tremendous gratefulness towards Gurdjieff having lived; that for us the most important part is what the meaning is of work and what we now consider the value of work which naturally must be based on the experience we have regarding work. And that therefore again, when we think of him, that it is emphasized that whatever the ideas were that he expressed and whatever he represented in his life as a man and whatever we can piece together of his life and his behaviour and how he was with other people, that

all of that focused again and again is focused in us on what is the meaning of work for ourselves and to what extent can we now go ahead without having to refer even to Gurdjieff.

If the ideas have actually that kind of a value, that is, if we have digested them and if they have been taken in in us so that we will not forget. You remember last Friday I compared Friday and Wednesday and Tuesday. And for those who were not here on Friday, I will repeat. I said Friday is an evening where you might fall in live with the ideas. You are exposed to them. You will see them. You will say they are attractive or perhaps, at a certain point, you say, "I would like to know a little bit more about them." And you, as I said then, fall in love with it. When you do fall in love and there is something conceived between you and the ideas, you belong to Wednesday because In Wednesday you are in a period of gestation regarding the ideas altho the ideas are not as yet sufficiently conceived to be born as a child. So, it is a period in which you have a serious consideration. And Wednesday evening is a serious evening because it is a fact already that something ultimately will have to be born. And that therefore, that kind of creation requires on our part, during Wednesday, to find out what to do. That is, if we become expectant mothers of a spiritual something, what is it that we do in order to prepare to be a good mother so that at the moment when the child could be born and then belong to Tuesday because it has become an irrefutable fact and we are faced with the necessity of a responsibility that then we perhaps will know how to educate it.

So that regarding Tuesday, when I talk about the ideas, they have already been conceived. There is a relationship between oneself and the ideas. And there is something of the ideas which has already started

to penetrate in some form or other within one and that all that is necessary is to try to find ways of educating it. If that fact of being, effected by work, and having made it your own and that you want to continue to live with it and that you feel the responsibility for it, if that is not there, then again, Tuesday has no meaning.

So, the assumption is of course that it has meaning and that we are trying to live in accordance with the necessity of having to talk about something very precious. What is it that Gurdjieff tries to tell? Impartiality, non-identification, observing, accepting things as they are, or imporvement - sometimes called harmonious development. But a development - and in what direction? It is absolutely necessary to remain clear about that direction of that development because that is where we very often are led astray and we fall into traps of ordinary life. And unless we are constantly warned that the traps exist and that we ourselves are liable to fall into it, even with the best of intentions, that for that reason Gurdjieff has lived - and not for any other reason.

He has not lived in order to make out of us perfectly wonderful good men,kind; I called it beofre, of being an ordinary human being but of a higher degree of development as human being in which such a man could be an expert in any one of the three centers as far as his development is concerned. And that Gurdjieff has not lived for the possibility of making us inot good worthy members of society on Earth. The purpose of his life was a different one. He had something in mind which he tried to express, which he tried to put in certain words by means of a book, which he also tried to put in a form of music, of a certain kind which would help you to wake up emotionally; and also that he has given certain ideas expressed in movements which had to

do with an unusual behaviour form of the different parts of the body which were not usual as far as ordinary life is concerned but which, because of their difficulty of being connected ~~xxhxexcxcxthexc~~ would require a certain activity on the part of ones mind, forced by the wish to want to do it right, that then something would take place in a person and that because of this unusualness he would have a chanve to see himself.

The whole purpose of Gurdjieff's life is to try to illustrate to us what is meant by objectivity as against subjectivity; what is meant by a different level of being as ~~xx~~ compared to a level of being as we know on Earth; or what is meant by a possible development of completeion of oneself with that particular purpose only. And it is not material which is available by mother nature as in the form of a further development and specialization in any of the three centers; but where there is quite definitely a possibility of ~~developxxxxkingx~~ certain things which are, at the present time, potential.

And for that reason the form of food that is necessary has to be given in a certain definite way and also digested in a certain way. How will we know the difference? That is, if you understand observation, you will know that if I observe and it is necessary for me to become truthful about such observations, that regarding the observation I must introduce a certain concept of impartiality because otherwise I will never reach the truth by means of certainly see ing what I see and not allowing the interpretation of that what I see or the liking of that what I see, That is, that regarding what I wish to observe, my body or whatever the functions are, that the instrument with which I become observant and which records in me an observation, that that is the absolute truth or at least as close as I can make it.

And, for that reason, the relationship between the mind and that what is being observed, may it be that it is simply my physical body to start with, that there is not question about any emotion entering into it and that there is no question about any firther thought about it. So that, when I understand observation as such, that I must include impartiality. When I include impartiality, I must include another question that always will bother me if I do not understand it right. That is that I have to see the difference between a memory and an anticipation and that when I see, to be present to myself, must be illustrated by that what I understand present to be - which is that state between past and future. Everything logically belongs together, I can not talk about observation without having to talk about impartiality and I cannot talk about impartiality without having to talk about simultanaity.

And, for that reason, that unless all three are connected in that way, I will not understand what was the idea of Gurdjieff of ever calling his book an impartial critisism of the life of man; or, the later series, "Life is only real when I am." So that, if we look at him, and we look thru him at the ideas he represented and which he in some form or other left with us, then when we celebrate his birthday, everything that we think or feel or do has to do with the possibility of not thinking, not feeling and not doing. That there is the difference between a level of being dependent on the three functions of onself and also a level of being which is dependent on a certain state of being in which the three functions have been harmonized and become harmonized in the form of a certain fusion process. And that because of that unity, I reach a level of being which is, at the present time, above me and I callit above me because I wish to strive towards it. That together with this, that whenever I try to think of

what is needed that at the same time, when I try to develop in that direction, that something then must be built in me which at the present time does not exist and for which I really now wish to live. And I call it, ~~xxxx~~ with a general name, of a great natural development instead on an ordinart natural development.

The extension of all the three centers I have, even if I call them with a very lovely word of deeper, if I call it deeper understanding, more and depper emotional effects of something that I say it is really correct as far as my physical being is concerned, without using too much energy, that all of that belongs to ordinary world and that even if I say to be essentiall a correct man, it is not the problem that Gurdjieff was talking about. Sp that any possibil~~xx~~ development of extending any one of the three centers is not work. It belongs to making and becomging a vert good man on Earth and it will not enable me to get away from Earth, if that is the possibility of evolution.

How do I know the difference? Whenever I extend myself, regarding any one of the three directions of my centers, I have with ~~it~~ a certain enjoyment because it seems as if I receieve because of it a deeper insight. I call it my being, being lifted up to a certain place from ohich I then can see more and enjoy more and have, regarding myself, a very good feeling of that kind of enjoyment of having done a certain amount of work; sometimes at the cost of certain things, because nothing is really gained unless I sould be willing to pay for it. Nwvertheless, regarding the possibility of an extension has in it only an enjpyment that I have accomplsihed something that what worthwhile. This is not work.

I make this distinction because work is not be essentially a better man. Work is not that one emphasizes an innter state which is at the

expense of that what is the outer state, hoped for and that gradually would start to develop if one constantly associates with the ideas as such and I keep on thinking and feeling in the right say and a new way.

As long as I keep on thinking and feeling, I will never reach the state of objectivity, Only after a very long time of a certain maturity that could be reached, by means of which such maturity forces the three centers to become one in a more or less harmonious way, that I reach a certain state bordering on the possibility of becoming objective. Again, this has nothing to do with work on oneself. Work on oneself represents a short cut towards the possibility of becoming conscious. It meaan the introduction of something entirely different from that what is naturally available. And that therefore, when we talk about work, we cannot talk about thinking or feeling in a new way but we have to think and feel in such a way that feeling and thinking does no longer exist at a certain place from which again I can wish and I can feel and think. But then that new way is entriely different because it has gone thru a period of being fused and changed and digested and again reborn. And it is no longer a reforming of that what I already have or an improvement of that what I already am.

The difference is that there is a point at which I have to start disliking myself. I have to see that if I want to grow, that there are many things of myself which are definitely in the way, simply because I am attached to them. When I develop in any one of the three centers, I remain attached. I love myself exactly because of the accomplishment and I do not follow any road of becoming objective regarding myself because my ultimate aim in that is to become free. If I

really wish to become free, that is, to die to myself in order to live, then that kind of life can only live when the other is dead. And there are two forms of life which at the present time have no connection whatsoever. One is the ordinary life of the personality. It exists and it keeps on existing until it dies on its own accord.

The other is a form of life which is represented in ones Magnetic Center. One calls it that way because the quality of that kind of life has a magnetic quality as opposed to an ordinary material form. And that then, when I wish to work, the amount of energy that I receive as an impression is then used, because of the state of awareness, into going in the direction of subconscious where my Magnetic Center is split into two.

And therefore, the process which is involved in being awake has to do with impressions being received and not going in the regular direction of one , two or three, but going in the direction where they are really meant to be used in; that is, the purpose of a further development of Magnetic Center. And that my state of being awake simply opens the road to that inner, innter, inner existence which is different place from my ordinary inner life.

When I talk about what is needed for one to grow, I talk about the possible development of that Magnetic Center, which is the form of life within one which, at the moment when I am awake, becomes aware of its own existence since all of that what has covered it has now been removed and that therefore that form of life requires, at that time, an attention and wishes food. So that the development of what we call consciousness is not for the sake of consciousness but it is for the skae of th development of something which is now potential and which eultimately could grow out and become an I for myself.

So that that form of life has to be fed by means of an apparatus willing to do this and being able to do it without interference of my ordinary functions of my ordinary life as I know it; but under the influence of that, when I now open the possibility for further development of Magnetic Center into two parts.

One is my emotional center developing into a body. The other is almost the beginning and the starting point of Soul, from the low point of Do it is possibile development into its entirety as an octave. And that the feeding process that now must take place has to be done in such a way that I become cook and prepare a meal any time that I wish to be awake. And that at such a time the energy that I receive is converted into certain substamces which are nedded for the feeding of the beginning of that I so that it, that is, that I could grow.

The process of digestion, the way I feed it, how I make the feed, all of that I have to learn. Exactly the samw way as when I am a mother I do not know immediarely how to behave. I have a motherly instinct but it does not meak I know the little child and what it can digest and that perhaps I have to make a meal and use pablum when I should use maybe mother's milk. Who kk knows - than only those who have the experience or gradually, you can say, a natural appitude.

I should have, regarding the possible development of myself, Keddjan or Soul, a great natural appitude. I should become a great mother nature. The question now is in that kind of a development I put myself at the poace of remaining that what I am and the developing of that what is the potentiality parallel to it so that, under the influnece of that higher form of life, this ordinary form will take on as it were, upon command of being in the presence of that higher form, taking on a certain form belonging to that higher form and than having

a relationshop towards it as willingness to serve.

So, this is what I now must have in mind when I work. I must realize that what I am personally, as a personality is not in the form which is right for the feeding of I. And that is why I have gnashing of teeth. That is, I am not satisfied. I see the shortcomings. I see myself how I am. I see how I am identified and ~~dif~~ how difficult it is and must be in order to get rid of certain things that are in the way for that possible development. And, instead of being an extension and an enjoyment, it is like hell to realize that that what I am is not fit in the way it is for the purpose for which originally it was created.

The manifestation of onweself as one is as a person was for the purpose of having something put in a form of the form of life that is represented by the potential I. And that therefore the body has not only the function of simply living on Earth and continuing as far as that is concerned in feeding the moon, but that the real purpose of ones life is an entirely different one. It is a means as a vehicle in order to get this I, which for some reason or other, happened to be on Earth, back again to the place where it belongs.

It has to be done step by step. And it has to do, let's say, with a developmeht according to planetary level of a different level of being or perhaps the planetary level going on to the sun level. You can say, from Kesdajn to Soul; from physical body finally to reach the possibility of Soul Body as if such things are houses, mansions in which certain things must live and which I must build first.

And the whole consideration regarding work is that I look at the furniture of my prdinary physical body and I say, "it is moving day." I want to go to Kesdjan. It may be that Kesdjan for me is a little

bit in the mountains. It is higher in any event. And it is something that is a little different and it is a house that I probably have tried to build myself. But I would like to take along whatever I could from the old furnishings. Gradually I know that certain things, they are too broken down or they are no good or they are already worn off or at least I do not need them and I can live without them if I live on a Kesdjanian level. Nevertheless, some furniture will go up with me. In order to make a little bit of a home I cannot immediately say, "But I do not need anything at all." I need some things.

And the same problem when I move again, this time to the Soul Body, the Soul house. Also then I will have to consider but a little differently. And maybe there are sometimes certain things that I feel, if I have a nice arm chair, that Iwshed that God would sit in it. And maybe I would like to take it with me as a dear something to which I am attached, which I cannot give up. And that perhaps at the moment when I believe that it would be good for God, that then He will say, "It will not go thru the eye of a needle."

This is the whole point: That I have to start to realize that there is something quite fundamentally wrong with me and that the way I am look at myself stinks as something that stinks ; and that my vanity and self love and a variety of different things that I now call that what is perhaps considered a good man, on a certain way by which he behaves and you might say by which he desires to acquire for himself a certain standing and a recognition, my wish to be what I am not, but simply to pretend that I am - all of that has to be removed and that has to be purged out of my life and that costs me a great deal. And that is exactly what is required for the purification for ones Soul in order for the Soul to live.

You see, this question of work is an entirely different one. It is something that I must w sh to do and that I want to do at the cost of many things that I must give up and that perhaps, because of that, if my life does not show that I make that - that kind of attempt and that I do not show that I am awake regarding that what I am and that I fight against the forms of behaviour which are automatic and mechanical within me, that I do not as yet understand what is meaning of Gurdjieff's work; because work on myself means I have to work on something that is myself. And it is not a question of accepting that myself and letting it grow in a desirable direction. Maybe it has to be in a very undesirable one. Maybe it has to be in such a way that I actually do not want it because it means giving up certain things that I cannot part with. Myabe it is necessary to be completely fused before the dross can be skimmed off. Maybe only then can there be pure gold.

And still, in that kind of process, that kind of wish, there is also an inner joy of knowing that one is doing the right thing. And that because of that the result in which one then manifests becomes for oneself purity and that constantly being in contact with others, that one takes that what is that kind of behaviour all the time from the standpoint of: this is some thing that I do not like and criticize.

What is it in me that makes me crticize? And what is it that I now must use for myself? That is, if I say I think I am better than they, that I believe that, that I in reality am and that I, with all the criticism that one might have and how Gurdjieff might be misunderstood, that I am placed back again and again and I am confronted every day, every time I happen to think or to feel about it, that I remain, remaining garding the ideas, pure and correct. And that therefore, that kind of criticism, whatever it may be, has to reflect on myself.

What is it that I wish? What is it that I could call my own? What is it that I now consider my experience and with which I now wish to continue to work? In what respect can I actually claim that it is so and that that what I now see as my experience is the truth? And that it is necessary all the time to put this search light of correcting myself, and to let it pass. That is, to accept it for what it is, as if I am part of a product which is mechanically made and which has, at the end of the line, a testing apparatus which throws out those little pieces that are misformed or not correct.

That I, in the moment in which I try to bec me aware, will hope to see constantly that what is still wrong with me. And that the prayer has to be for more understanding and more wish to take myself as I am and to remain honest regarding the fact that it is not as yet right; that I will not not be able to be harmonious unless everything that is in me points to the necessity of not even calling it harmonious; that I truly livr in a moment without any wish for any result in any form whatsoever. And that my sole wish is to be .

When I am, I will be able to do. And this is the greatest difficulty that out ordinary life always insists on the possible development of anyone of the three centers and that I, with my number four and number five, am effected all the time by the way I have always worked, by the way I am as a person; and that I will apply, during the period of man number four, all the material that is familiar to me and that I have to learn to place it in the proper relationsh p to that where it really belongs.

That is why man number four is so closely connected with one, two and three because man number four is still unconscious and he belongs to the area which is familiar to one as an ordinary human being. But the

accent of four is that he wishes to grow in the direction of five. That is not true of one, two or three. They are complete in themselves and they have no further wish to become anything else but perfected one, two or three. When I am man number four I am unconscious but I have the potentiallyy to become conscious at least emotionally.

And that my problem is how can I face the difficulty of overbridging that what keeps me away from the possibility of a higher emotional development. It is only a stepping stone. It is something that is not even God. I only call it that way because it is next to me. It is within my reach. When I am there, something else will be within my reach. When I am there something else, again and again. How, how will I know how many steps will be taken before actually I would reach the end of the line which is again the beginning? I will not know this until I know much more as understanding.

But the next thing I have to go thru is to find what is my freedom and in what respect can I tackle the problems of becoming free of that what is my physucal ~~kmty~~ center. My fight against (? heaviness?) about ordinary mechanical forms of behaviour, of the things that I always do and have done and the identification with it. This is the material that I have to use together with the feeling that I have towards it; the feeling being mixed with the possibility of extracating myself out of that state, by using that what is now physical body.

All of that is below the line; below the line dividing the conscious from the unconscious area. And it is legitimate for me to use all of it together with a little bit of Do of Intellect so that I understand what I am trying to do and what I am talking about and what I intend to do within the means that are given to me as an ordinary humna being on Earth in order to digest that what is the totality of my physical

body, the Do Re Mi of Kesdjan and the Do becoming fused at a certain moment of insight; realizing then that there is a dividing line between conscious and unconscious which I must cross and which I can cross when I have enough belief.

It is that that makes one work. Not so much the conditions in which one lives, as I say, which of course stinks - but we say it stinks up to high Heaven. It is a wonderful thing that in that it can reach Heaven. And the acceptance of that what I am, that is, the willingness to see the value of it, that regardless of whatever the value is in ordinary life or whatever measure I would take, it has substance. And that that substance becomes for me the object of my observation. And under the observation of seeing this, that then that substance, good or bad or indifferent, becomes the kind of material good enough for conversion - as if it is old iron from cars that have been thrown away and rusty, put together in a big metling pot and finally, out of that, good iron and stell can be made.

This process of conversion is a tremendously interesting one. So that gradually all affairs of life ona become material to be used to be put in the metling pot so that I could then, understanding it in its proper relationship and whatever is necessary to do, how to stir it and what the temperature is that is necessary for the fusion and what amount of heat that I have to apply, and the intelligence that I have to use in order to see that I make the mixture right and at the right time; that I follow as it were a proceedure as indicated by a formula - a formula of how to work; how to foolow the guide posts of the only way, how to remain constantly awake so that I can see where are the lines that I must follow if I want to reach some place as an aim.

And that in that aim, we could become identical with the aim of Gurdjieff. This is really the meaning. What did the man say to us? What is

is that he wanted to convey as if he would say, "Here I am. This is my life. I have an aim. Do you see it? When you see it, do you think it is right? Do you think it is worthwhile? Do you believe that your life could also have a similar aim? If it has, if you understand it that way, you are min, I am yours."

This is the whole point. If we understand the ideas as they were meant by him and if we, regarding them, want t take them within us as our life and mak it a part, that then in such a way we become, I use the word, identified with Gurdjieff and his aim because for him, as it should be for us, is to become conscious, harmonious, in equilibrium, as if we would understand the meaning and the place of our own life.

That life of Gurdjieff, that life of ourselves, is the same. The fact of his birth, the fact of our birth is the same. The fact og his wish to become and to free his life from the bondage of Earth should be the same as our wish to develop and evolve and also become free from that what now binds us. And we must not make a mistake because only on that basis will we understand Gurdjieff. Only on the basis of our own work and to the extent that we work, to the extent that we try honestly to wake up to ourselves, only to that extent will we ever understand Gurdjieff. And only to that extent have we any right to admire him.

If we do not work, it is utterly silly and nonsense even to celebrate his birthday. But when one works, then you entitled to it. And one knows well enough how little one works. And therefore how little one is entitled to it. And that it is constantly the hope of trying to understand more of what he meant and what he wanted to do and how he tried to live, how he wanted to make his life a worthwhile life; only to that extent that we perhaps could beopme, how will I say, begeistered.

That question of being spirited, as if we receive, because of such example or whatever we know of it, translated into the form which he indicated in the way of saying "Try ti work on yourself, your Partkdolg Duty". That what is partly, that is, the participation of that what is your obligation. So that the realization in oneself of first the fusion and then the necessity of returning to Earth and living like a human being as if we are a human being and in reality, not being that. Then, on that level of being, the first stepping stone away from Earth we will meet Gurdjieff.

It is necessary to understand this. Where does one meet him? It is on the first level. Where does one work with him? On the second level. Whatever it may be that this year could give in thinking about him and whatever it may be that at the present time he represents and what we, feeble minded as we are, understand of what may be required and looking sometimes at him and seeing how lonesome he was and must have been because he was alone. And he kept going because he was convinced that that what he did was right. And there was no further question in him, not within himself. And there was no question as far as we were concerned regarding him.

This assurance in oneself to want to work and become convinced that the road we try to follow, the road of objectivity, the road of participation, the road of that kind of experimentation in order to evolve and become more than what we are and adapt ourselbes to conditions of life as we find them and not as we wish them; that because of that adapting ourselves in such a way, nothing then can be in our way any longer; and we welcome whatever experiences are put in front of us by life or that we might put in front of us by ourselves and experiment and voluntarily and intentionally wishing to create such conditions

which will help us to wake up so that then gradually, out of that, I say we may be able to go hand in hand with Gurdjieff.

He will wait. There is nothing else to do. He will wait because he is. I hope it represents work for us; that you realize what is involved and I hope you do not mind that we do not answer too many questions because it is again a level. You have to understand these levels from which one starts and continues to work. And that you put yourself again and again, in order to come to yourself and find yourself and then you will work because you know what work is, you know what is required. You know all the details. You know the various things that are essential to it. And it is idiotic to have too many questions about it because it is so simple.

Try to wake up. Try to see yourself. Have energy for it. Translate the thought and the feeling into the actuality of being. That is all there is to it. Day after day, time after time, moment after moment, whenever you are, then you are - and then you are, try to be. And when you are on that level you see how you are, what you are, what you do, what you ought to do, what then comes to you, what is the requirement, what you face, what you then wish to do, and perhaps what you then are able to fulfill, so that it is within your means.

For every once of us it is within our means to do work and not to find excuses but to do work simply. Whenever you are reminded for some reason whatsoever and it does not matter where you are, and it does not matter at what time of the day, and it does not even matter who is around you. That is with you, that you constantly, you have a talk with your conscience and your conscience tells you. That is your Magnetic Center speaking to you to help you at times; open your heart and your heart will listen to you and at time you open your mind and your mind will

listen and at time you yourself as an active person will open the possibility of almost I would say your muscles and they will respond. The guiding light, that what now is within, that what now is of a different kind. It is the kind of light that can shine in at night when it is lit up by a cloud and the day time, it is the cloud in front of you. It is that what gives constantly the direction in which we can go.

But we must allow it. We will follow but there has to be such desire t that I realize I must. When that need is there, then there is hope. When it is not there, it is chaos altho to the outside world it make it look very lovely and wonderful and to such an extent that it is so loevely and wonderful that I start to beleiev it and in that I will fall aslppp time and time again.

If we can wake up in that form of simplicity of seeing oneself and then to try to libe as well as we cah, accpeting as meuh as we can of that what is and t base our effort on the fact of that kind of existence so that it is no longer an onterpretation but it is a fact and that then, the following phenomena of ones life is tinted by the inner life. Not the inner existence that I call a higher form of myself but an inner life which is the inner, inner secret of my existence as a whole; the holy of the holiest - maybe God. But, for us, one's I only.

Work this week. Try to remember. I said once, "Don't use the name of Gurdjieff in vain." If you want to use it, it is quite alright but you have an obligation to use ot correctly, almost I would sy, the way he would have liked you to use it and the way perhaps he would have liked to hear us use it.

Good night everybody.